

Proslogium

St. Anselm (1033-1109):

Medieval Sourcebook

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ANSELM'S PROSLOGIUM
OR DISCOURSE ON THE EXISTENCE OF GOD

PREFACE.

In this brief work the author aims at proving in a single argument the existence of God, and whatsoever we believe of God. --The difficulty of the task. --The author writes in the person of one who contemplates God, and seeks to understand what he believes. To this work he had given this title: Faith Seeking Understanding. He finally named it Proslogium, --that is, A Discourse.

AFTER I had published, at the solicitous entreaties of certain brethren, a brief work (the *Monologium*) as an example of meditation on the grounds of faith, in the person of one who investigates, in a course of silent reasoning with himself, matters of which he is ignorant; considering that this book was knit together by the linking of many arguments, I began to ask myself whether there might be found a single argument which would require no other for its proof than itself alone; and alone would suffice to demonstrate that God truly exists, and that there is a supreme good requiring nothing else, which all other things require for their existence and well-being; and whatever we believe regarding the divine Being.

Although I often and earnestly directed my thought to this end, and at some times that which I sought seemed to be just within my reach, while again it wholly evaded my mental vision, at last in despair I was about to cease, as if from the search for a thing which could not be found. But when I wished to exclude this thought altogether, lest, by busying my mind to no purpose, it should keep me from other thoughts, in which I might be successful; then more and more, though I was unwilling and shunned it, it began to force itself upon me, with a kind of importunity. So, one day, when I was exceedingly wearied with resisting its importunity, in the very conflict of my thoughts, the proof of which I had despaired offered itself, so that I eagerly embraced the thoughts which I was strenuously repelling.

Thinking, therefore, that what I rejoiced to have found, would, if put in writing, be welcome to some readers, of this very matter, and of some others, I have written the following treatise, in the person of one who strives to lift his mind to the contemplation of God, and seeks to understand what he believes. In my judgment, neither this work nor the other, which I mentioned above, deserved to be called a book, or to bear the name of an author; and yet I thought they ought not to be sent forth without some title by which they might, in some sort, invite one into whose hands they fell to their perusal. I accordingly gave each a title, that the first might be known as, An Example of Meditation on the Grounds of Faith, and its sequel as, Faith Seeking Understanding. But, after, both had been copied by many under these titles, many urged me, and especially Hugo, the reverend Archbishop of Lyons, who discharges the apostolic office in Gaul, who instructed me to this effect on his apostolic authority --to prefix my name to these writings. And that this might be done more fitly, I named the first, *Monologium*, that is, A Soliloquy; but the second, *Proslogium*, that is, A Discourse.

CHAPTER I.

Exhortation of the mind to the contemplation of God. --It casts aside cares, and excludes all thoughts save that of God, that it may seek Him. Man was created to see God. Man by sin lost the blessedness for which he was made, and found the misery for which he was not made. He did not keep this good when he could keep it easily. Without God it is ill with us. Our labors and attempts are in vain without God. Man cannot seek God, unless God himself teaches him; nor find him, unless he reveals himself. God created man in his image, that he might be mindful of him, think of him, and love him. The believer does not seek to understand, that he may believe, but he believes that he may understand: for unless he believed he would not understand.

Up now, slight man! flee, for a little while, your occupations; hide yourself, for a time, from your disturbing thoughts. Cast aside, now, your burdensome cares, and put away your toilsome business. Yield room for some little time to God; and rest for a little time in him. Enter the inner chamber of your mind; shut out all thoughts save that of God, and such as can aid you in seeking him; close your door and seek him. Speak now, my whole heart! speak now to God, saying, I seek your face; your face, Lord, will I seek (Psalms xxvii. 8). And come you now, O Lord my God, teach my heart where and how it may seek you, where and how it may find you.

Lord, if you are not here, where shall I seek you, being absent? But if you are everywhere, why do I not see you present? Truly you dwell in unapproachable light. But where is unapproachable light, or how shall I come to it? Or who shall lead me to that light and into it, that I may see you in it? Again, by what marks, under what form, shall I seek you? I have never seen you, O Lord, my God; I do not know your form. What, O most high Lord, shall this man do, an exile far from you? What shall your servant do, anxious in his love of you, and cast out afar from your face? He pants to see you, and your face is too far from him. He longs to come to you, and your dwelling-place is inaccessible. He is eager to find you, and knows not your place. He desires to seek you, and does not know your face. Lord, you are my God, and you are my Lord, and never have I seen you. It is you that hast made me, and has made me anew, and has bestowed upon me all the blessing I enjoy; and not yet do I know you. Finally, I was created to see you, and not yet have I done that for which I was made.

O wretched lot of man, when he has lost that for which he was made! O hard and terrible fate! Alas, what has he lost, and what has he found? What has departed, and what remains? He has lost the blessedness for which he was made, and has found the misery for which he was not made. That has departed without which nothing is happy, and that remains which, in itself, is only miserable. Man once did eat the bread of angels, for which he hungers now; he eateth now the bread of sorrows, of which he knew not then. Alas! for the mourning of all mankind, for the universal lamentation of the sons of Hades! He choked with satiety, we sigh with hunger. He abounded, we beg. He possessed in happiness, and miserably forsook his possession; we suffer want in unhappiness, and feel a miserable longing, and alas! we remain empty.

Why did he not keep for us, when he could so easily, that whose lack we should feel so heavily? Why did he shut us away from the light, and cover us over with darkness? With what purpose

did he rob us of life, and inflict death upon us? Wretches that we are, whence have we been driven out; whither are we driven on? Whence hurled? Whither consigned to ruin? From a native country into exile, from the vision of God into our present blindness, from the joy of immortality into the bitterness and horror of death. Miserable exchange of how great a good, for how great an evil! Heavy loss, heavy grief heavy all our fate!

But alas! wretched that I am, one of the sons of Eve, far removed from God! What have I undertaken? What have I accomplished? Whither was I striving? How far have I come? To what did I aspire? Amid what thoughts am I sighing? I sought blessings, and lo! confusion. I strove toward God, and I stumbled on myself. I sought calm in privacy, and I found tribulation and grief, in my inmost thoughts. I wished to smile in the joy of my mind, and I am compelled to frown by the sorrow of my heart. Gladness was hoped for, and lo! a source of frequent sighs!

And you too, O Lord, how long? How long, O Lord, do you forget us; how long do you turn your face from us? When will you look upon us, and hear us? When will you enlighten our eyes, and show us your face? When will you restore yourself to us? Look upon us, Lord; hear us, enlighten us, reveal yourself to us. Restore yourself to us, that it may be well with us, --yourself, without whom it is so ill with us. Pity our toilings and strivings toward you since we can do nothing without you. You do invite us; do you help us. I beseech you, O Lord, that I may not lose hope in sighs, but may breathe anew in hope. Lord, my heart is made bitter by its desolation; sweeten you it, I beseech you, with your consolation. Lord, in hunger I began to seek you; I beseech you that I may not cease to hunger for you. In hunger I have come to you; let me not go unfed. I have come in poverty to the Rich, in misery to the Compassionate; let me not return empty and despised. And if, before I eat, I sigh, grant, even after sighs, that which I may eat. Lord, I am bowed down and can only look downward; raise me up that I may look upward. My iniquities have gone over my head; they overwhelm me; and, like a heavy load, they weigh me down. Free me from them; unburden me, that the pit of iniquities may not close over me.

Be it mine to look up to your light, even from afar, even from the depths. Teach me to seek you, and reveal yourself to me, when I seek you, for I cannot seek you, except you teach me, nor find you, except you reveal yourself. Let me seek you in longing, let me long for you in seeking; let me find you in love, and love you in finding. Lord, I acknowledge and I thank you that you has created me in this your image, in order that I may be mindful of you, may conceive of you, and love you; but that image has been so consumed and wasted away by vices, and obscured by the smoke of wrong-doing, that it cannot achieve that for which it was made, except you renew it, and create it anew. I do not endeavor, O Lord, to penetrate your sublimity, for in no wise do I compare my understanding with that; but I long to understand in some degree your truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe, --that unless I believed, I should not understand.

CHAPTER II.

Truly there is a God, although the fool has said in his heart, There is no God.

AND so, Lord, do you, who do give understanding to faith, give me, so far as you knowest it to be profitable, to understand that you are as we believe; and that you are that which we believe. And indeed, we believe that you are a being than which nothing greater can be conceived. Or is there no such nature, since the fool has said in his heart, there is no God? (Psalms xiv. 1). But, at any rate, this very fool, when he hears of this being of which I speak --a being than which nothing greater can be conceived --understands what he hears, and what he understands is in his understanding; although he does not understand it to exist.

For, it is one thing for an object to be in the understanding, and another to understand that the object exists. When a painter first conceives of what he will afterwards perform, he has it in his understanding, but he does not yet understand it to be, because he has not yet performed it. But after he has made the painting, he both has it in his understanding, and he understands that it exists, because he has made it.

Hence, even the fool is convinced that something exists in the understanding, at least, than which nothing greater can be conceived. For, when he hears of this, he understands it. And whatever is understood, exists in the understanding. And assuredly that, than which nothing greater can be conceived, cannot exist in the understanding alone. For, suppose it exists in the understanding alone: then it can be conceived to exist in reality; which is greater.

Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which a greater can be conceived. But obviously this is impossible. Hence, there is doubt that there exists a being, than which nothing greater can be conceived, and it exists both in the understanding and in reality.

CHAPTER III.

God cannot be conceived not to exist. --God is that, than which nothing greater can be conceived. --That which can be conceived not to exist is not God.

AND it assuredly exists so truly, that it cannot be conceived not to exist. For, it is possible to conceive of a being which cannot be conceived not to exist; and this is greater than one which can be conceived not to exist. Hence, if that, than which nothing greater can be conceived, can be conceived not to exist, it is not that, than which nothing greater can be conceived. But this is an irreconcilable contradiction. There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even be conceived not to exist;. and this being you are, O Lord, our God.

So truly, therefore, do you exist, O Lord, my God, that you can not be conceived not to exist; and rightly. For, if a mind could conceive of a being better than you, the creature would rise above the Creator; and this is most absurd. And, indeed, whatever else there is, except you alone, can be conceived not to exist. To you alone, therefore, it belongs to exist more truly than all other beings, and hence in a higher degree than all others. For, whatever else exists does not exist so

truly, and hence in a less degree it belongs to it to exist. Why, then, has the fool said in his heart, there is no God (Psalms xiv. 1), since it is so evident, to a rational mind, that you do exist in the highest degree of all? Why, except that he is dull and a fool?

CHAPTER IV.

How the fool has said in his heart what cannot be conceived. --A thing may be conceived in two ways: (1) when the word signifying it is conceived; (2) when the thing itself is understood. As far as the word goes, God can be conceived not to exist; in reality he cannot.

BUT how has the fool said in his heart what he could not conceive; or how is it that he could not conceive what he said in his heart? since it is the same to say in the heart, and to conceive.

But, if really, nay, since really, he both conceived, because he said in his heart; and did not say in his heart, because he could not conceive; there is more than one way in which a thing is said in the heart or conceived. For, in one sense, an object is conceived, when the word signifying it is conceived; and in another, when the very entity, which the object is, is understood.

In the former sense, then, God can be conceived not to exist; but in the latter, not at all. For no one who understands what fire and water are can conceive fire to be water, in accordance with the nature of the facts themselves, although this is possible according to the words. So, then, no one who understands what God is can conceive that God does not exist; although he says these words in his heart, either without any or with some foreign, signification. For, God is that than which a greater cannot be conceived. And he who thoroughly understands this, assuredly understands that this being so truly exists, that not even in concept can it be non-existent. Therefore, he who understands that God so exists, cannot conceive that he does not exist.

I thank you, gracious Lord, I thank you; because what I formerly believed by your bounty, I now so understand by your illumination, that if I were unwilling to believe that you do exist, I should not be able not to understand this to be true.

CHAPTER V.

God is whatever it is better to be than not to be; and he, as the only self-existent being, creates all things from nothing.

WHAT are you, then, Lord God, than whom nothing greater can be conceived? But what are you, except that which, as the highest of all beings, alone exists through itself, and creates all other things from nothing? For, whatever is not this is less than a thing which can be conceived of. But this cannot be conceived of you. What good, therefore, does the supreme Good lack, through which every good is? Therefore, you are just, truthful, blessed, and whatever it is better to be than not to be. For it is better to be just than not just; better to be blessed than not blessed.

CHAPTER VI.

How God is sensible (*sensibilis*) although he is not a body. --God is sensible, omnipotent, compassionate, passionless; for it is better to be these than not be. He who in any way knows, is not improperly said in some sort to feel.

BUT, although it is better for you to be sensible, omnipotent, compassionate, passionless, than not to be these things; how are you sensible, if you are not a body; or omnipotent, if you has not all powers; or at once compassionate and passionless? For, if only corporeal things are sensible, since the senses encompass a body and are in a body, how are you sensible, although you are not a body, but a supreme Spirit, who is superior to body? But, if feeling is only cognition, or for the sake of cognition, --for he who feels obtains knowledge in accordance with the proper functions of his senses; as through sight, of colors; through taste, of flavors, --whatever in any way cognises is not inappropriately said, in some sort, to feel.

Therefore, O Lord, although you are not a body yet you are truly sensible in the highest degree in respect of this, that you do cognise all things in the highest degree; and not as an animal cognises, through a corporeal sense.

CHAPTER VII.

How he is omnipotent, although there are many things of which he is not capable. --To be capable of being corrupted, or of lying, is not power, but impotence. God can do nothing by virtue of impotence, and nothing has power against him.

BUT how are you omnipotent, if you are not capable of all things? Or, if you can not be corrupted, and can not lie, nor make what is true, false --as, for example, if you should make what has been done not to have been done, and the like. --how are you capable of all things? Or else to be capable of these things is not power, but impotence. For, he who is capable of these things is capable of what is not for his good, and of what he ought not to do; and the more capable of them he is, the more power have adversity and perversity against him; and the less has he himself against these.

He, then, who is thus capable is so not by power, but by impotence. For, he is not said to be able because he is able of himself, but because his impotence gives something else power over him. Or, by a figure of speech, just as many words are improperly applied, as when we use "to be" for "not to be," and "to do" for what is really not to do, "or to do nothing." For, often we say to a man who denies the existence of something: "It is as you say it to be," though it might seem more proper to say, "It is not, as you say it is not." In the same way, we say, "This man sits just as that man does," or, "This man rests just as that man does"; although to sit is not to do anything, and to rest is to do nothing.

So, then, when one is said to have the power of doing or experiencing what is not for his good, or what he ought not to do, impotence is understood in the word power. For, the more he possesses this power, the more powerful are adversity and perversity against him, and the more powerless is he against them.

Therefore, O Lord, our God, the more truly are you omnipotent, since you are capable of nothing through impotence, and nothing has power against you.

CHAPTER VIII.

How he is compassionate and passionless. God is compassionate, in terms of our experience, because we experience the effect of compassion. God is not compassionate, in terms of his own being, because he does not experience the feeling (*affectus*) of compassion.

BUT how are you compassionate, and, at the same time, passionless? For, if you are passionless, you do not feel sympathy; and if you do not feel sympathy, your heart is not wretched from sympathy for the wretched; but this it is to be compassionate. But if you are not compassionate, whence comes so great consolation to the wretched? How, then, are you compassionate and not compassionate, O Lord, unless because you are compassionate in terms of our experience, and not compassionate in terms of your being.

Truly, you are so in terms of our experience, but you are not so in terms of your own. For, when you behold us in our wretchedness, we experience the effect of compassion, but you do not experience the feeling. Therefore, you are both compassionate, because you do save the wretched, and spare those who sin against you; and not compassionate because you are affected by no sympathy for wretchedness.

CHAPTER IX.

How the all-just and supremely just God spares the wicked, and justly pities the wicked. He is better who is good to the righteous and the wicked than he who is good to the righteous alone. Although God is supremely just, the source of his compassion is hidden. God is supremely compassionate, because he is supremely just. He saves the just, because justice goes with them; he frees sinners by the authority of justice. God spares the wicked out of justice; for it is just that God, than whom none is better or more powerful, should be good even to the wicked, and should make the wicked good. If God ought not to pity, he pities unjustly. But this it is impious to suppose. Therefore, God justly pities.

BUT how do you spare the wicked, if you are all just and supremely just? For how, being all just and supremely just, do you anything that is not just? Or, what justice is that to give him who merits eternal death everlasting life? How, then, gracious Lord, good to the righteous and the wicked, can you save the wicked, if this is not just, and you do not anything that is not just? Or,

since your goodness is incomprehensible, is this hidden in the unapproachable light wherein you dwell? Truly, in the deepest and most secret parts of your goodness is hidden the fountain whence the stream of your compassion flows.

For you are all just and supremely just, yet you are kind even to the wicked, even because you are all supremely good. For you would be less good if you were not kind to any wicked being. For, he who is good, both to the righteous and the wicked, is better than he who is good to the wicked alone; and he who is good to the wicked, both by punishing and sparing them, is better than he who is good by punishing them alone. Therefore, you are compassionate, because you are all supremely good. And, although it appears why you do reward the good with goods and the evil with evils; yet this, at least, is most wonderful, why you, the all and supremely just, who lacks nothing, bestows goods on the wicked and on those who are guilty toward you.

The depth of your goodness, O God! The source of your compassion appears, and yet is not clearly seen! We see whence the river flows, but the spring whence it arises is not seen. For, it is from the abundance of your goodness that you are good to those who sin against you; and in the depth of your goodness is hidden the reason for this kindness.

For, although you do reward the good with goods and the evil with evils, out of goodness, yet this the concept of justice seems to demand. But, when you do bestow goods on the evil, and it is known that the supremely Good has willed to do this, we wonder why the supremely just has been able to will this.

O compassion, from what abundant sweetness and what sweet abundance do you well forth to us! O boundless goodness of God how passionately should sinners love you! For you save the just, because justice goes with them; but sinners you do free by the authority of justice. Those by the help of their deserts; these, although their deserts oppose. Those by acknowledging the goods you have granted; these by pardoning the evils you hate. O boundless goodness, which do so exceed all understanding, let that compassion come upon me, which proceeds from your so great abundance! Let it flow upon me, for it wells forth from you. Spare, in mercy; avenge not, in justice.

For, though it is hard to understand how your compassion is not inconsistent with your justice; yet we must believe that it does not oppose justice at all, because it flows from goodness, which is no goodness without justice; nay, that it is in true harmony with justice. For, if you are compassionate only because you are supremely good, and supremely good only because you are supremely just, truly you are compassionate even because you are supremely just. Help me, just and compassionate God, whose light seek; help me to understand what I say.

Truly, then, you are compassionate even because you are just. Is, then, your compassion born of your justice? And do you spare the wicked, therefore, out of justice? If this is true, my Lord, if this is true, teach me how it is. Is it because it is just, that you should be so good that you can not be conceived better; and that you should work so powerfully that you can not be conceived more powerful? For what can be more just than this? Assuredly it could not be that you should be good only by requiting (*retribuendo*) and not by sparing, and that you should make good only those

who are not good, and not the wicked also. In this way, therefore, it is just that you should spare the wicked, and make good souls of evil.

Finally, what is not done justly ought not to be done; and what ought not to be done is done unjustly. If, then, you do not justly pity the wicked, you ought not to pity them. And, if you ought not to pity them, you pity them unjustly. And if it is impious to suppose this, it is right to believe that you justly pity the wicked.

CHAPTER X.

How he justly punishes and justly spares the wicked. --God, in sparing the wicked, is just, according to his own nature because he does what is consistent with his goodness; but he is not just, according to our nature, because he does not inflict the punishment deserved.

BUT it is also just that you should punish the wicked. For what is more just than that the good should receive goods, and the evil, evils? How, then, is it just that you should punish the wicked, and, at the same time, spare the wicked? Or, in one way, do you justly punish, and, in another, justly spare them? For, when you punish the wicked, it is just, because it is consistent with their deserts; and when, on the other hand, you spare the wicked, it is just, not because it is compatible with their deserts, but because it is compatible with your goodness.

For, in sparing the wicked, you are as just, according to your nature, but not according to ours, as you are compassionate, according to our nature, and not according to yours; seeing that, as in saving us, whom it would be just for you to destroy, you are compassionate, not because you feel an affection (*affectum*), but because we feel the effect (*effectum*); so you are just, not because you requite us as we deserve, but because you do that which becomes you as the supremely good Being. In this way, therefore, without contradiction you do justly punish and justly spare.

CHAPTER XI.

How all the ways of God are compassion and truth; and yet God is just in all his ways. --We cannot comprehend why, of the wicked, he saves these rather than those, through his supreme goodness: and condemns those rather than these, through his supreme justice.

BUT, is there any reason why it is not also just, according to your nature, O Lord, that you should punish the wicked? Surely it is just that you should be so just that you can not be conceived more just; and this you would in no wise be if you did only render goods to the good, and not evils to the evil. For, he who requites both good and evil according to their deserts is more just than he who so requites the good alone. It is, therefore, just, according to your nature, O just and gracious God, both when you do punish and when you spare.

Truly, then, all the paths of the Lord are mercy and truth (Psalms xxv. 10); and yet the Lord is righteous in all his ways (Psalms cxlv. 17). And assuredly without inconsistency: For, it is not just that those whom you do will to punish should be saved, and that those whom you do will to spare should be condemned. For that alone is just which you do will; and that alone unjust which you do not will. So, then, your compassion is born of your justice.

For it is just that you should be so good that you are good in sparing also; and this may be the reason why the supremely Just can will goods for the evil. But if it can be comprehended in any way why you can will to save the wicked, yet by no consideration can we comprehend why, of those who are alike wicked, you save some rather than others, through supreme goodness; and why you do condemn the latter rather than the former, through supreme justice.

So, then, you are truly sensible (*sensibilis*), omnipotent, compassionate, and passionless, as you are living, wise, good, blessed, eternal: and whatever it is better to be than not to be.

CHAPTER XII.

God is the very life whereby he lives; and so of other like attributes.

BUT undoubtedly, whatever you are, you are through nothing else than yourself. Therefore, you are the very life whereby you live; and the wisdom wherewith you are wise; and the very goodness whereby you are good to the righteous and the wicked; and so of other like attributes.

CHAPTER XIII.

How he alone is uncircumscribed and eternal, although other spirits are uncircumscribed and eternal. --No place and time contain God. But he is himself everywhere and always. He alone not only does not cease to be, but also does not begin to be.

BUT everything that is in any way bounded by place or time is less than that which no law of place or time limits. Since, then, nothing is greater than you, no place or time contains you; but you are everywhere and always. And since this can be said of you alone, you alone are uncircumscribed and eternal. How is it, then, that other spirits also are said to be uncircumscribed and eternal?

Assuredly you are alone eternal; for you alone among all beings not only do not cease to be but also do not begin to be.

But how are you alone uncircumscribed? Is it that a created spirit, when compared with you is circumscribed, but when compared with matter, uncircumscribed? For altogether circumscribed is that which, when it is wholly in one place, cannot at the same time be in another. And this is seen to be true of corporeal things alone. But uncircumscribed is that which is, as a whole, at the

same time everywhere. And this is understood to be true of you alone. But circumscribed, and, at the same time, uncircumscribed is that which, when it is anywhere as a whole, can at the same time be somewhere else as a whole, and yet not everywhere. And this is recognised as true of created spirits. For, if the soul were not as a whole in the separate members of the body, it would not feel as a whole in the separate members. Therefore, you, Lord, are peculiarly uncircumscribed and eternal; and yet other spirits also are uncircumscribed and eternal.

CHAPTER XIV.

How and why God is seen and yet not seen by those who seek him.

HAS you found what you did seek, my soul? You did seek God. You have found him to be a being which is the highest of all beings, a being than which nothing better can be conceived; that this being is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity; and that it is every where and always.

For, if you have not found your God, how is he this being which you have found, and which you have conceived him to be, with so certain truth and so true certainty? But, if you have found him, why is it that you do not feel you have found him? Why, O Lord, our God, does not my soul feel you, if it has found you? Or, has it not found him whom it found to be light and truth? For how did it understand this, except by seeing light and truth? Or, could it understand anything at all of you, except through your light and your truth?

Hence, if it has seen light and truth, it has seen you; if it has not seen you, it has not seen light and truth. Or, is what it has seen both light and truth; and still it has not yet seen you, because it has seen you only in part, but has not seen you as you are? Lord my God, my creator and renewer, speak to the desire of my soul, what you are other than it has seen, that it may clearly see what it desires. It strains to see you more; and sees nothing beyond this which it has seen, except darkness. Nay, it does not see darkness, of which there is none in you; but it sees that it cannot see farther, because of its own darkness.

Why is this, Lord, why is this? Is the eye of the soul darkened by its infirmity, or dazzled by your glory? Surely it is both darkened in itself, and dazzled by you. Doubtless it is both obscured by its own insignificance, and overwhelmed by your infinity. Truly, it is both contracted by its own narrowness and overcome by your greatness.

For how great is that light from which shines every truth that gives light to the rational mind? How great is that truth in which is everything that is true, and outside which is only nothingness and the false? How boundless is the truth which sees at one glance whatsoever has been made, and by whom, and through whom, and how it has been made from nothing? What purity, what certainty, what splendor where it is? Assuredly more than a creature can conceive.

CHAPTER XV.

He is greater than can be conceived.

THEREFORE, O Lord, you are not only that than which a greater cannot be conceived, but you are a being greater than can be conceived. For, since it can be conceived that there is such a being, if you are not this very being, a greater than you can be conceived. But this is impossible.

CHAPTER XVI.

This is the unapproachable light wherein he dwells.

TRULY, O Lord, this is the unapproachable light in which you dwell; for truly there is nothing else which can penetrate this light, that it may see you there. Truly, I see it not, because it is too bright for me. And yet, whatsoever I see, I see through it, as the weak eye sees what it sees through the light of the sun, which in the sun itself it cannot look upon. My understanding cannot reach that light, for it shines too bright. It does not comprehend it, nor does the eye of my soul endure to gaze upon it long. It is dazzled by the brightness, it is overcome by the greatness, it is overwhelmed by the infinity, it is dazed by the largeness, of the light.

O supreme and unapproachable light! O whole and blessed truth, how far are you from me, who am so near to you! How far removed are you from my vision, though I am so near to yours! Everywhere you are wholly present, and I see you not. In you I move, and in you I have my being; and I cannot come to you. You are within me, and about me, and I feel you not.

CHAPTER XVII.

In God is harmony, fragrance, sweetness, pleasantness to the touch, beauty, after his ineffable manner.

STILL you are hidden, O Lord, from my soul in your light and your blessedness; and therefore my soul still walks in its darkness and wretchedness. For it looks, and does not see your beauty. It hearkens, and does not hear your harmony. It smells, and does not perceive your fragrance. It tastes, and does not recognize your sweetness. It touches, and does not feel your pleasantness. For you have these attributes in yourself, Lord God, after your ineffable manner, who hast given them to objects created by you, after their sensible manner; but the sinful senses of my soul have grown rigid and dull, and have been obstructed by their long listlessness.

CHAPTER XVIII.

God is life, wisdom, eternity, and every true good. --Whatever is composed of parts is not wholly one; it is capable, either in fact or in concept, of dissolution. In God wisdom, eternity, etc., are not parts, but one, and the very whole which God is, or unity itself, not even in concept divisible.

AND lo, again confusion; lo, again grief and mourning meet him who seeks for joy and gladness. My soul now hoped for satisfaction; and lo, again it is overwhelmed with need. I desired now to feast, and lo, I hunger more. I tried to rise to the light of God, and I have fallen back into my darkness. Nay, not only have I fallen into it, but I feel that I am enveloped in it. I fell before my mother conceived me. Truly, in darkness I was conceived, and in the cover of darkness I was born. Truly, in him we all fell, in whom we all sinned. In him we all lost, who kept easily, and wickedly lost to himself and to us that which when we wish to seek it, we do not know; when we seek it, we do not find; when we find, it is not that which we seek.

Do you help me for your goodness' sake! Lord, I sought your face; your face, Lord, will I seek; hide not your face far from me (Psalms xxvii. 8). Free me from myself toward you. Cleanse, heal, sharpen, enlighten the eye of my mind, that it may behold you. Let my soul recover its strength, and with all its understanding let it strive toward you, O Lord. What are you, Lord, what are you? What shall my heart conceive you to be?

Assuredly you are life, you are wisdom, you are truth, you are goodness, you are blessedness, you are eternity, and you are every true good. Many are these attributes: my straitened understanding cannot see so many at one view, that it may be gladdened by all at once. How, then, O Lord, are you all these things? Are they parts of you, or is each one of these rather the whole, which you are? For, whatever is composed of parts is not altogether one, but is: in some sort plural, and diverse from itself; and either in fact or in concept is capable of dissolution. But these things are alien to you, than whom nothing better can be conceived of. Hence, there are no parts in you, Lord, nor are you more than one. But you are so truly a unitary being, and so identical with yourself, that in no respect are you unlike yourself; rather you are unity itself, indivisible by any conception. Therefore, life and wisdom and the rest are not parts of you, but all are one; and each of these is the whole, which you are, and which all the rest are.

In this way, then, it appears that you have no parts, and that your eternity, which you are, is nowhere and never a part of you or of your eternity. But everywhere you are as a whole, and your eternity exists as a whole forever.

CHAPTER XIX.

He does not exist in place or time, but all things exist in him.

BUT if through your eternity you have been, and are, and will be; and to have been is not to be destined to be; and to be is not to have been, or to be destined to be; how does your eternity exist as a whole forever? Or is it true that nothing of your eternity passes away, so that it is not now; and that nothing of it is destined to be, as if it were not yet?

You was not, then, yesterday, nor will you be to-morrow; but yesterday and to-day and to-morrow you are; or, rather, neither yesterday nor to-day nor to-morrow you are; but simply, you are, outside all time. For yesterday and to-day and to-morrow have no existence, except in time; but you, although nothing exists without you, nevertheless do not exist in space or time, but all things exist in you. For nothing contains you, but you contain all.

CHAPTER XX.

He exists before all things and transcends all things, even the eternal things. --The eternity of God is present as a whole with him; while other things have not yet that part of their eternity which is still to be, and have no longer that part which is past.

HENCE, you do permeate and embrace all things. You are before all, and do transcend all. And, of a surety, you are before all; for before they were made, you are. But how do you transcend all? In what way do you transcend those beings which will have no end? Is it because they cannot exist at all without you; while you are in no wise less, if they should return to nothingness? For so, in a certain sense, you do transcend them. Or, is it also because they can be conceived to have an end; but you by no means? For so they actually have an end, in a certain sense; but you, in no sense. And certainly, what in no sense has an end transcends what is ended in any sense. Or, in this way also do you transcend all things, even the eternal, because your eternity and theirs is present as a whole with you; while they have not yet that part of their eternity which is to come, just as they no longer have that part which is past? For so you do ever transcend them, since you are ever present with yourself, and since that to which they have not yet come is ever present with you.

CHAPTER XXI.

Is this the age of the age, or ages of ages? --The eternity of God contains the ages of time themselves, and can be called the age of the age or ages of ages.

Is this, then, the age of the age, or ages of ages? For, as an age of time contains all temporal things, so your eternity contains even the ages of time themselves. And these are indeed an age, because of their indivisible unity; but ages, because of their endless immeasurability. And, although you are so great, O Lord, that all things are full of you, and exist in you; yet you are so without all space, that neither midst, nor half, nor any part, is in you.

CHAPTER XXII.

He alone is what he is and who he is. --All things need God for their being and their well-being.

THEREFORE, you alone, O Lord, are what you are; and you are he who you are. For, what is one thing in the whole and another in the parts, and in which there is any mutable element, is not altogether what it is. And what begins from non-existence, and can be conceived not to exist, and unless it subsists through something else, returns to non-existence; and what has a past existence, which is no longer, or a future existence, which is not yet, --this does not properly and absolutely exist.

But you are what you are, because, whatever you are at any time, or in any way, you are as a whole and forever. And you are he who you are, properly and simply; for you have neither a past existence nor a future, but only a present existence; nor can you be conceived as at any time non-existent. But you are life, and light, and wisdom, and blessedness, and many goods of this nature. And yet you are only one supreme good; you are all-sufficient to yourself, and need none; and you are he whom all things need for their existence and wellbeing.

CHAPTER XXIII.

This good is equally Father, and Son, and Holy Spirit. And this is a single, necessary Being, which is every good, and wholly good, and the only good. --Since the Word is true, and is truth itself, there is nothing in the Father, who utters it, which is not accomplished in the Word by which he expresses himself. Neither is the love which proceeds from Father and Son unequal to the Father or the Son, for Father and Son love themselves and one another in the same degree in which what they are is good. Of supreme simplicity nothing can be born, and from it nothing can proceed, except that which is this, of which it is born, or from which it proceeds.

THIS good you are, you, God the Father; this is your Word, that is, your Son. For nothing, other than what you are, or greater or less than you, can be in the Word by which you do express yourself; for the Word is true, as you are truthful. And, hence, it is truth itself, just as you are; no other truth than you; and you are of so simple a nature, that of you nothing can be born other than what you are. This very good is the one love common to you and to your Son, that is, the Holy Spirit proceeding from both. For this love is not unequal to you or to your Son; seeing that you do love yourself and him, and he, you and himself, to the whole extent of your being and his. Nor is there anything else proceeding from you and from him, which is not unequal to you and to him. Nor can anything proceed from the supreme simplicity, other than what this, from which it proceeds, is.

But what each is, separately, this is all the Trinity at once, Father, Son, and Holy Spirit; seeing that each separately is none other than the supremely simple unity, and the supremely unitary simplicity which can neither be multiplied nor varied. Moreover, there is a single necessary Being. Now, this is that single, necessary Being, in which is every good; nay, which is every good, and a single entire good, and the only good.

CHAPTER XXIV.

Conjecture as to the character and the magnitude of this good. --If the created life is good, how good is the creative life!

AND now, my soul, arouse and lift up all your understanding, and conceive, so far as you can, of what character and how great is that good! For, if individual goods are delectable, conceive in earnestness how delectable is that good which contains the pleasantness of all goods; and not such as we have experienced in created objects, but as different as the Creator from the creature. For, if the created life is good, how good is the creative life! If the salvation given is delightful, how delightful is the salvation which has given all salvation! If wisdom in the knowledge of the created world is lovely, how lovely is the wisdom which has created all things from nothing! Finally, if there are many great delights in delectable things, what and how great is the delight in him who has made these delectable things.

CHAPTER XXV.

What goods and how great, belong to those who enjoy this good. --Joy is multiplied in the blessed from the blessedness and joy of others.

WHO shall enjoy this good? And what shall belong to him, and what shall not belong to him? At any rate, whatever he shall wish shall be his, and whatever he shall not wish shall not be his. For, these goods of body and soul will be such as eye has not seen nor ear heard, neither has the heart of man conceived (Isaiah Ixiv. 4; I Corinthians ii. 9).

Why, then, do you wander abroad, slight man, in your search for the goods of your soul and your body? Love the one good in which are all goods, and it suffices. Desire the simple good which is every good, and it is enough. For, what do you love, my flesh? What do you desire, my soul? There, there is whatever you love, whatever you desire.

If beauty delights you, there shall the righteous shine forth as the sun (Matthew xiii. 43) If swiftness or endurance, or freedom of body, which naught can withstand, delight you, they shall be as angels of God, --because it is sown a natural body; it is raised a spiritual body (I Corinthians xv. 44) --in power certainly, though not in nature. If it is a long and sound life that pleases you, there a healthful eternity is, and an eternal health. For the righteous shall live for ever (Wisdom v. 15), and the salvation of the righteous is of the Lord (Psalms xxxvii. 39) If it is satisfaction of hunger, they shall be satisfied when the glory of the Lord has appeared (Psalms xvii. 15). If it is quenching of thirst, they shall be abundantly satisfied with the fatness of your house (Psalms xxxvi. 8). If it is melody, there the choirs of angels sing forever, before God. If it is any not impure, but pure, pleasure, you shall make them drink of the river of your pleasures, O God (Psalms xxxvi. 8).

If it is wisdom that delights you, the very wisdom of God will reveal itself to them. If friendship, they shall love God more than themselves, and one another as themselves. And God shall love them more than they themselves; for they love him, and themselves, and one another, through him, and he, himself and them, through himself. If concord, they shall all have a single will.

If power, they shall have all power to fulfil their will, as God to fulfil his. For, as God will have power to do what he wills, through himself, so they will have power, through him, to do what they will. For, as they will not will anything else than he, he shall will whatever they will; and what he shall will cannot fail to be. If honor and riches, God shall make his good and faithful servants rulers over many things (Luke xii-42); nay, they shall be called sons of God, and gods; and where his Son shall be, there they shall be also, heirs indeed of God, and joint-heirs with Christ (Romans viii. 17).

If true security delights you, undoubtedly they shall be as sure that those goods, or rather that good, will never and in no wise fail them; as they shall be sure that they will not lose it of their own accord; and that God, who loves them, will not take it away from those who love him against their will; and that nothing more powerful than God will separate him from them against his will and theirs.

But what, or how great, is the joy, where such and so great is the good! Heart of man, needy heart, heart acquainted with sorrows, nay, overwhelmed with sorrows, how greatly would you rejoice, if you did abound in all these things! Ask your inmost mind whether it could contain its joy over so great a blessedness of its own.

Yet assuredly, if any other whom you did love altogether as yourself possessed the same blessedness, your joy would be doubled, because you would rejoice not less for him than for yourself. But, if two, or three, or many more, had the same joy, you would rejoice as much for each one as for yourself, if you did love each as yourself. Hence, in that perfect love of innumerable blessed angels and sainted men, where none shall love another less than himself, every one shall rejoice for each of the others as for himself.

If, then, the heart of man will scarce contain his joy over his own so great good, how shall it contain so many and so great joys? And doubtless, seeing that every one loves another so far as he rejoices in the other's good, and as, in that perfect felicity, each one should love God beyond compare, more than himself and all the others with him; so he will rejoice beyond reckoning in the felicity of God, more than in his own and that of all the others with him.

But if they shall so love God with all their heart, and all their mind, and all their soul, that still all the heart, and all the mind, and all the soul shall not suffice for the worthiness of this love; doubtless they will so rejoice with all their heart, and all their mind, and all their soul, that all the heart, and all the mind, and all the soul shall not suffice for the fulness of their joy.

CHAPTER XXVI.

Is this joy which the Lord promises made full? --The blessed shall rejoice according as they shall love; and they shall love according as they shall know.

My God and my Lord, my hope and the joy of my heart, speak unto my soul and tell me whether this is the joy of which you tell us through your Son: Ask and ye shall receive, that your joy may

be full (John xvi. 24). For I have found a joy that is full, and more than full. For when heart, and mind, and soul, and all the man, are full of that joy, joy beyond measure will still remain. Hence, not all of that joy shall enter into those who rejoice; but they who rejoice shall wholly enter into that joy.

Show me, O Lord, show your servant in his heart whether this is the joy into which your servants shall enter, who shall enter into the joy of their Lord. But that joy, surely, with which your chosen ones shall rejoice, eye has not seen nor ear heard, neither has it entered into the heart of man (Isaiah lxiv. 4; i Corinthians ii. 9). Not yet, then, have I told or conceived, O Lord, how greatly those blessed ones of yours shall rejoice. Doubtless they shall rejoice according as they shall love; and they shall love according as they shall know. How far they will know you, Lord, then! and how much they will love you! Truly, eye has not seen, nor ear heard, neither has it entered into the heart of man in this life, how far they shall know you, and how much they shall love you in that life.

I pray, O God, to know you, to love you, that I may rejoice in you. And if I cannot attain to full joy in this life may I at least advance from day to day, until that joy shall come to the full. Let the knowledge of you advance in me here, and there be made full. Let the love of you increase, and there let it be full, that here my joy may be great in hope, and there full in truth. Lord, through your Son you do command, nay, you do counsel us to ask; and you do promise that we shall receive, that our joy may be full. I ask, O Lord, as you do counsel through our wonderful Counsellor. I will receive what you do promise by virtue of your truth, that my joy may be full. Faithful God, I ask. I will receive, that my joy may be full. Meanwhile, let my mind meditate upon it; let my tongue speak of it. Let my heart love it; let my mouth talk of it. Let my soul hunger for it; let my flesh thirst for it; let my whole being desire it, until I enter into your joy, O Lord, who are the Three and the One God, blessed for ever and ever. Amen.

Source.

St. Anselm: *Proslogium; Monologium: An Appendix In Behalf Of The Fool By Gaunilo; And Cur Deus Homo*, Translated From The Latin By Sidney Norton Deane, B. A. With An Introduction, Bibliography, And Reprints Of The Opinions Of Leading Philosophers And Writers On The Ontological Argument, (Chicago, The Open Court Publishing Company,, 1903, reprinted 1926)

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ANSELMUS

PROSLOGION

PROOEMIUM

/93/ Postquam opusculum quoddam uelut exemplum meditandi de ratione fidei cogentibus me precibus quorundam fratrum in persona alicuius tacite secum ratiocinando quae nesciat inuestigantis edidi: considerans illud esse multorum concatenatione contextum argumentorum, coepi mecum quaerere, si forte posset inueniri unum argumentum, quod nullo alio ad se probandum quam se solo indigeret, et solum ad astruendum quia deus uere est, et quia est summum bonum nullo alio indigens, et quo omnia indigent ut sint et ut bene sint, et quaecumque de diuina credimus substantia, sufficeret. Ad quod cum saepe studioseque cogitationem conuerterem, atque aliquando mihi uideretur iam posse capi quod quaerebam, aliquando mentis aciem omnino fugeret: tandem desperans uolui cessare uelut ab inquisitione rei quam inueniri esset impossibile. Sed cum illam cogitationem, ne mentem meam frustra occupando ab aliis in quibus proficere possem impediret, penitus a me uellem excludere: tunc magis ac magis nolenti et defendenti se coepit cum importunitate quadam ingerere. Cum igitur quadam die uehementer eius importunitati resistendo fatigarer, in ipso cogitationum conflictu sic se obtulit quod desperaueram, ut studiose cogitationem amplecterer, quam sollicitus repellebam. Aestimans igitur quod me gaudebam inuenisse, si scriptum esset, alicui legenti placitum: de hoc ipso et de quibusdam aliis sub persona /94/ conantis erigere mentem suam ad contemplandum deum et quaerentis intelligere quod credit, subditum scripsi opusculum. Et quoniam nec istud nec illud cuius supra memini dignum libri nomine aut cui auctoris praeponeretur nomen indicabam, nec tamen eadem sine aliquo titulo, quo aliquem in cuius manus uenirent quodam modo ad se legendum inuitarent, dimittenda putabam: unicuique suum dedi titulum, ut prius exemplum meditandi de ratione fidei, et sequens fides quaerens intellectum diceretur.

Sed cum iam a pluribus cum bis titulis utrumque transcriptum esset, coegerunt me plures et maxime reuerendus archiepiscopus Lugdunensis, Hugo nomine, fungens in Gallia legatione Apostolica, qui mihi hoc ex Apostolica praecepit auctoritate, ut nomen meum illis praescriberem. Quod ut aptius fieret, illud quidem Monologion, id est soliloquium, istud uero Proslogion, id est alloquium, nominaui.

CAPITULA

1. EXCITATIO MENTIS AD CONTEMPLANDUM DEUM.
2. QUOD VERE SIT DEUS.
3. QUOD NON POSSIT COGITARI NON ESSE.
4. QUOMODO "INSIPIENS DIXIT IN CORDE" QUOD COGITARI NON POTEST.
5. QUOD DEUS SIT QUIDQUID MELIUS EST ESSE QUAM NON ESSE; ET SOLUS EXISTENS PER SE OMNIA ALIA FACIAT DE NIHILO.
6. QUOMODO SIT SENSIBILIS, CUM NON SIT CORPUS.
7. QUOMODO SIT OMNIPOTENS, CUM MULTA NON POSSIT.
8. QUOMODO SIT MISERICORS ET IMPASSIBILIS.
9. QUOMODO TOTUS IUSTUS ET SUMME IUSTUS PARCAT MALIS; ET QUOD IUSTE MISEREATUR MALIS.

10. QUOMODO IUSTE PUNIAT ET IUSTE PARCAT MALIS.
 11. QUOMODO "UNIVERSAE VIAE DOMINI MISERICORDIA ET VERITAS", ET TAMEN "IUSTUS DOMINUS IN OMNIBUS VIIS SUIS".
 12. QUOD DEUS SIT IPSA VITA QUA VIVIT; ET SIC DE SIMILIBUS.
 13. QUOMODO SOLUS SIT INCIRCUMSCRIPTUS ET AETERNUS, CUM ALII SPIRITUS SINT INCIRCUMSCRIPTI ET AETERNI.
 14. QUOMODO ET CUR VIDETUR ET NON UIDETUR DEUS A QUAERENTIBUS EUM.
 15. QUOD MAIOR SIT QUAM COGITARI POSSIT.
 16. QUOD HAEC SIT "LUX INACCESSIBILIS", QUAM "INHABITAT".
 17. QUOD IN DEO SIT HARMONIA, ODOR, SAPOR, LENITAS, PULCHRITUDO, SUO INEFFABILI MODO.
 18. QUOD IN DEO NEC IN AETERNITATE EIUS, QUAE IPSE EST, NULLAE SINT PARTES.
 19. QUOD NON SIT IN LOCO AUT TEMPORE SED OMNIA SINT IN ILLO.
 20. QUOD SIT ANTE ET ULTRA OMNIA ETIAM AETERNA.
 21. AN HOC SIT "SAECULUM SAECULI" SIUE "SAECULA SAECULORUM".
 22. QUOD SOLUS SIT QUOD EST ET QUI EST.
 23. QUOD HOC BONUM SIT PARITER PATER ET FILIUS ET SPIRITUS SANCTUS; ET HOC SIT "UNUM NECESSARIUM", QUOD EST OMNE ET TOTUM ET SOLUM BONUM.
 24. CONIECTATIO QUALE ET QUANTUM SIT HOC BONUM.
 25. QUAE ET QUANTA BONA SINT FRUENTIBUS EO.
 26. AN HOC SIT "GAUDIUM PLENUM" QUOD PROMITTIT DOMINUS.
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ANSELMUS

PROSLOGION

1. EXCITATIO MENTIS AD CONTEMPLANDUM DEUM.

/97/ Eia nunc, homuncio, fuge paululum occupationes tuas, absconde te modicum a tumultuosis cogitationibus tuis. Abice nunc onerosas curas, et postpone laboriosas distentiones tuas. Vaca aliquantulum deo, et requiesce aliquantulum in eo. "Intra in cubiculum" mentis tuae, exclude omnia praeter deum et quae te iuuent ad quaerendum eum, et "clauso ostio" quaere eum. Dic nunc, totum "cor meum", dic nunc deo:

Quaero uultum tuum; uultum tuum, domine, requiro.

/98/ Eia nunc ergo tu, domine deus meus, doce cor meum ubi et quomodo te quaerat, ubi et quomodo te inueniat. Domine, si hic non es, ubi te quaeram absentem? Si autem ubique es, cur non uideo praesentem? Sed certe habitas "lucem inaccessibilem". Et ubi est lux inaccessibilis? Aut quomodo accedam ad lucem inaccessibilem? Aut quis me ducet et inducet in illam, ut uideam te in illa? Deinde quibus signis, qua facie te quaeram? Numquam te uidi, domine deus meus, non noui faciem tuam. Quid faciet, altissime domine, quid faciet iste tuns longinquus exsul? Quid faciet seruus tuus anxius amore tui et longe proiectus "a facie tua"? Anhelat uidere te, et nimis abest illi facies tua. Accedere ad te desiderat, et inaccessibilis est habitatio tua. Inuenire te cupit, et nescit locum tuum. Quaerere te affectat, et ignorat uultum tuum. Domine, deus meus es, et dominus meus es, et numquam te uidi. Tu me fecisti et refecisti, et omnia mea bona tu mihi contulisti, et nondum noui te. Denique ad te uidendum factus sum, et nondum feci propter quod factus sum.

O misera sors hominis, cum hoc perdidit ad quod factus est. O durus et dirus casus ille! Heu, quid perdidit et quid inuenit, quid abscessit et quid remansit! Perdidit beatitudinem ad quam factus est, et inuenit miseriam propter quam factus non est. Abscessit sine quo nihil felix est, et remansit quod per se non nisi miserum est. "Manducabat" tunc "homo panem angelorum" quem nunc esurit, manducat nunc "panem dolorum", quem tunc nesciebat. Heu publicus luctus hominum, uniuersalis planctus filiorum Adae! Ille ructabat saturitate, nos suspiramus esurie. Ille abundabat, nos mendicamus. Ille feliciter tenebat et misere deseruit, nos infeliciter egemus et miserabiliter desideramus, et heu, uacui remanemus. Cur /99/ non nobis custodiuit cum facile posses, quo tam grauius careremus? Quare sic nobis obserauit lucem, et obduxit nos tenebris? Ut quid nobis abstulit uitam, et inflixit mortem? Aerumnosi, unde sumus expulsi, quo sumus impulsus! Unde praecipitati, quo obruti! A patria in exilium, a uisione dei in caecitatem nostram. A iucunditate immortalitatis in amaritudinem et horrorem mortis. Misera mutatio! De quanto bono in quantum malum! Graue damnum, grauis dolor, graue totum.

Sed heu me miserum, unum de aliis miseris filiis Euae elongatis a deo, quid incepti, quid effecti? Quo tendebam, quo deueni? Ad quid aspirabam, in quibus suspiro? "Quaesiui bona", "et ecce turbatio"! Tendebam in deum, et offendi in me ipsum. Requiem quaerebam in secreto meo, et "tribulationem et dolorem inuent" in intimis meis. Volebam ridere a "audio mentis meae, et cogor rugire "a gemitu cordis mei". Sperabatur laetitia, et ecce unde densentur suspiria! Et o "tu, domine, usquequo"? "Usquequo, domine, obliuisceris" nos, "usquequo auertis faciem tuam" a nobis? Quando respicies et exaudies nos? Quando illuminabis oculos nostros, et ostendes nobis "faciem tuam"? Quando restitues te nobis? Respice, domine, exaudi, illumine nos,

ostende nobis teipsum. Restitue te nobis, ut bene sit nobis, sine quo tam male est nobis. Miserare labores et conatus nostros ad te, qui nihil ualemus sine te. Inuita nos, "adiuua nos". Obsecro, domine, ne desperem suspirando sed respirem sperando. Obsecro, domine, amaricatum est cor meum sue desolatione, indulca illud tua consolatione. Obsecro, domine, esuriens /100/ incepti quaerere te, ne desinam ieiunus de te. Famelicus accessi, ne recedam impastus. Pauper ueni ad diuitem, miser ad misericordem; ne redeam uacuns et contemptus. Et si "antequam comedam suspiro", da uel post suspiria quod comedam. Domine, incuruatus non possum nisi deorsum aspicere, erige me ut possim sursum intendere. "Iniquitates meae supergressae caput meum" obuoluunt me, "et sicut onus graue" grauant me. Euolue me, exonera me, ne "urgeat puteus" earum "os soum super me". Liceat mihi suspicere lucem tuam, uel de longe, uel de profundo, Doce me quaerere te, et ostende te quaerenti; quia nec quaerere te possum nisi tu doceas, nec inuenire nisi te ostendas. Quaeram te desiderando, desiderem quaerendo. Inueniam amando, amem inueniendo.

Fateor, domine, et gratias ago, quia creasti in me hanc imaginem tuam, ut tui memor te cogitem, te amem. Sed sic est abolita attritione uitiorum, sic est offuscata fumo peccatorum, ut non possit facere ad quod facta est, nisi tu renoues et reformes eam. Non tento, domine, penetrare altitudinem tuam, quia nullatenus comparo illi intellectum meum; sed desidero aliquatenus intelligere ueritatem tuam, quam credit et amat cor meum. Neque enim quaero intelligere ut credam sed credo ut intelligam. Nam et hoc credo: quia "nisi credidero, non intelligam". /101/

2. QUOD VERE SIT DEUS.

Ergo, domine, qui das fidei intellectum, da mihi, ut quantum scis expedire intelligam, quia es sicut credimus, et hoc es quod credimus. Et quidem credimus te esse aliquid quo nihil maius cogitari possit. An ergo non est aliqua talis natura, quia "dixit insipiens in corde quo: non est deus"? Sed certe ipse idem insipiens, cum audit hoc ipsum quod dico: 'aliquid quo maius nihil cogitari potest', intelligit quod audit; et quod intelligit in intellectu eius est, etiam si non intelligat illud esse. Aliud enim est rem esse in intellectu, aliud intelligere rem esse. Nam cum pictor praecogitat quae facturus est, habet quidem in intellectu sed nondum intelligit esse quod nondum fecit. Cum uero iam pinxit, et habet in intellectu et intelligit esse quod iam fecit. Conuincitur ergo etiam insipiens esse uel in intellectu aliquid quo nihil maius cogitari potest, quia hoc cum audit intelligit, et quidquid intelligitur in intellectu est. Et certe id quo maius cogitari nequit, non potest esse in solo intellectu. Si enim uel in solo intellectu est, potest cogitari esse et in re, quod maius est. Si ergo id quo maius cogitari non potest, est in solo intellectu: id ipsum quo /102/ maius cogitari non potest, est quo maius cogitari potest. Sed certe hoc esse non potest. Existit ergo procul dubio aliquid quo maius cogitari non ualet, et in intellectu et in re.

3. QUOD NON POSSIT COGITARI NON ESSE.

Quod utique sic uere est, ut nec cogitari possit non esse. Nam potest cogitari esse aliquid, quod non possit cogitari non esse; quod maius est quam quod non esse cogitari potest. Quare si id quo maius nequit cogitari, potest cogitari non esse: id ipsum quo maius cogitari nequit, non est id quo maius cogitari nequit; quod conuenire non potest. /103/ Sic ergo uere est aliquid quo maius cogitari non potest, ut nec cogitari possit non esse.

Et hoc es tu, domine deus noster. Sic ergo uere es, domine deus meus, ut nec cogitari possis non esse. Et merito. Si enim aliqua mens posses cogitare aliquid melius te, ascenderet creatura super creatorem, et iudicaret de creatore; quod ualde est absurdum. Et quidem quidquid est aliud praeter te solum, potest cogitari non esse. Solus igitur uerissime omnium, et ideo maxime omnium haloes esse: quia quidquid aliud est non sic uere, et idcirco minus habet esse. Cur itaque

"dixit insipiens in corde quo: non est deus", cum tam in promptu sit rationali menti te maxime omnium esse? Cur, nisi quia stultus et insipiens?

4. QUOMODO INSIPIENS DIXIT IN CORDE, QUOD COGITARI NON POTEST.

Verum quomodo dixit in corde quod cogitare non potuit; aut quomodo cogitare non potuit quod dixit in corde, cum idem sit dicere in corde et cogitare? Quod si uere, immo quia uere et cogitauit quia dixit in corde, et non dixit in corde quia cogitare non potuit: non uno tantum modo dicitur aliquid in corde uel cogitatur. Aliter enim cogitatur res cum uox eam significans cogitatur, aliter cum id ipsum quod res est intelligitur. Illo itaque modo potest cogitari deus non esse, isto uero minime. Nullus quippe intelligens id quod deus est, potest cogitare quia deus non est, /104/ licet haec uerba dicat in corde, aut sine ulla aut cum aliqua extranea significatione. Deus enim est id quo maius cogitari non potest. Quod qui bene intelligit, utique intelligit id ipsum sic esse, ut nec cogitatione queat inon esse. Qui ergo intelligit sic esse deum, nequit eum non esse cogitare. Gratias tibi, bone domine, gratias tibi, quia quod prius credidi te donante, iam sic intelligo te illuminante, ut si te esse nolim credere, non possim non intelligere.

5. QUOD DEUS SIT QUIDQUID MELIUS EST ESSE QUAM NON ESSE; ET SOLUS EXISTENS PER SE OMNIA ALIA FACIAT DE NIHILO.

Quid igitur es, domine deus, quo nil maius ualet cogitari? Sed quid es nisi id quod summum omnium solum existens per seipsum, omnia alia fecit de nihilo? Quidquid enim hoc non est, minus est quam cogitari possit. Sed hoc de te cogitari non potest. Quod ergo bonum deest summo bono, per quod est omne bonum? Tu es itaque iustus, uerax, beatus, et quidquid melius est esse quam non esse. Melius namque est esse iustum quam non iustum, beatum quam non beatum.

6. QUOMODO SIT SENSIBILIS, CUM NON SIT CORPUS.

Verum cum melius sit esse sensibilem, omnipotentem, misericordem, impassibilem quam non esse: quomodo es sensibilis, si non es corpus; aut omnipotens, si omnia non poses; aut misericors simul et impassibilis? Nam si sola corporea sunt sensibilia, quondam sensus circa corpus et in corpore sunt: quomodo es sensibilis, cum non sis corpus sed summus spiritus, qui corpore melior est? /105/

Sed si sentire non nisi cognoscere aut non nisi ad cognoscendum est -- qui enim sentit cognoscit secundum sensuum proprietatem, ut per uisum colores, per gustum sapes --: non inconuenienter dicitur aliquo modo sentire, quidquid aliquo modo cognoscit. Ergo domine, quamuis non sis corpus, uere tamen eo modo summe sensibilis es, quo summe omnia cognoscis, non quo animal corporeo sensu cognoscit.

7. QUOMODO SIT OMNIPOTENS, CUM MULTA NON POSSIT.

Sed et omnipotens quomodo es, si omnia non poses? Aut si non poses corrumpi nec mentiri nec facere uerum esse falsum, ut quod factum est non esse factum, et plura similiter: quomodo poses omnia?

An haec posse non est potentia sed impotentia? Nam qui haec potest, quod sibi non expedit et quod non debet potest. Quae quanto magis potest, tanto magis aduersitas et peruersitas possum in illum, et ipse minus contra illas. Qui ergo sic potest, non potentia potest sed impotentia. Non enim ideo dicitur posse, quia ipse possit sed quia sue impotentia facit aliud in se posse; siue aliquo alio genere loquendi, sicut multa improprie dicuntur. Ut cum ponimus 'esse' pro 'non esse', et 'facere' pro eo quod est 'non facere', aut pro 'nihil facere'. Nam saepe dicimus ei qui rem aliquam esse negat: sic est quemadmodum dicis esse, cum magis proprie uideatur dici: sic non est quemadmodum dicis non esse. Item dicimus: iste sedet sicut ille facit, aut: iste quiescit sicut ille facit, cum 'sedere' sit quiddam non facere et 'quiescere' sit nihil facere. Sic itaque cum quis didiur habere potentiam faciendi aut patiendi quod dbi non expedit aut quod non debet,

impotentia intelligitur per potentiam; quia quo plus habet hanc potentiam, eo aduersitas et peruersitas in illum sunt potentiores, et ille contra eas impotentior. Ergo domine /106/ deus, inde uerius es omnipotens, quia nihil potes per impotentiam, et nihil potest contra te.

8. QUOMODO SIT MISERICORS ET IMPASSIBILIS.

Sed et misericors simul et impassibilis quomodo es? Nam si es impassibilis, non compateris; si non compateris, non est tibi miserum cor ex compassione miseri, quod est esse misericordem. At si non es misericors, unde miseri est tanta consolatio?

Quomodo ergo es et non es misericors, domine, nisi quia es misericors secundum nos, et non es secundum te? Es quippe secundum nostrum sensum, et non es secundum tuum. Etenim cum tu respicis nos miseros, nos sentimus misericordis effectum, tu non sentis affectum. Et misericors es igitur, quia miseros saluas et peccatoribus tuis parcis; et misericors non es, quia nulla miseriae compassione afficeris.

9. QUOMODO TOTUS IUSTUS ET SUMME IUSTUS PARCAT MALIS; ET QUOD IUSTE MISEREATUR MALIS.

Verum malis quomodo parcis, si es totus iustus et summe iustus? Quomodo enim totus et summe iustus facit aliquid non iustum? Aut quae /107/ iustitia est merenti mortem aeternam dare uitam sempiternam? Unde ergo, bone deus, bone bonis et malis, unde tibi saluare malos, si hoc non est iustum, et tu non facis aliquid non iustum?

An quia bonitas tua est incomprehensibilis, latet hoc in luce inaccessibili quam inhabitas? Vere in altissimo et secretissimo bonitatis tuae latet fons, unde manat fluuius misericordiae tuae. Nam cum totus et summe iustus sis, tamen idcirco etiam malis benignus es, quia totus summe bonus es. Minus namque bonus esses, si nulli malo esses benignus. Melior est enim qui et bonis et malis bonus est, quam qui bonis tantum est bonus. Et melior est qui malis et puniendo et parcendo est bonus, quam qui puniendo tantum. Ideo ergo misericors es, quia totus et summe bonus es. Et cum forsitan uideatur, cur bonis bona et malis male retribuas, illud certe penitus est mirandum, cur tu totus iustus et nullo egens malis et reus tuis bona tribuas. O altitudo bonitatis tuae, deus! et uidetur unde sis misericors, et non peruidetur. Cernitur unde flumen manat, et non perspicitur fons unde nascatur. Nam et de plenitudine bonitatis est quia peccatoribus tuis plus es, et in altitudine bonitatis latet qua ratione hoc es. Etenim licet bonis bona et malis male ex bonitate retribuas, ratio tamen iustitiae hoc postulare uidetur. Cum uero malis bona tribuis: et scitur quia summe bonus hoc facere uoluit, et mirum est cur summe iustus hoc uelle potuit.

O misericordia, de quam opulenta dulcedine et dulci opulencia nobis profluit! O immensitas bonitatis dei, quo affectu amanda es peccatoribus! Iustos enim saluas iustitia comitante, istos uero liberas iustitia damnante. Illos meritis adiuuantibus, istos meritis repugnantibus. Illos bona quae dedisti cognoscendo, istos male quae odisti ignoscendo. O immense bonitas, quae sic omnem intellectum excedis, ueniat super me misericordia /108/ illa, quae de tanta opulencia tui procedit! Influat in me, quae profluit de te! Parce per clementiam, ne ulciscaris per iustitiam! Nam etsi difficile sit intelligere, quomodo misericordia tua non absit a tua iustitia, necessarium tamen est credere, quia nequaquam aduersatur iustitiae quod exundat ex bonitate, quae nulla est sine iustitia, immo uere concordat iustitiae. Nempe si misericors es quia es summe bonus, et summe bonus non es nisi quia es summe iustus: uere idcirco es misericors, quia summe iustus es. Adiuua me, iuste et misericors deus, cuius lucem quaero, adiuua me, ut intelligam quod dico. Vere ergo ideo misericors es, quia iustus.

Ergone misericordia tua nascitur ex iustitia tua? Ergone parcis malis ex iustitia? Si sic est, domine, si sic est, doce me quomodo est. An quia iustum est te sic esse bonum, ut nequeas intelligi melior, et sic potenter operari, ut non possis cogitari potentius? Quid enim hoc iustius?

Hoc utique non fieret, si esses bonus tantum retribuendo et non parcendo, et si faceres de non bonis tantum bonis, et non etiam de malis. Hoc itaque modo iustum est ut parcas malis, et ut facias bonis de malis. Denique quod non iuste fit, non debet fieri; et quod non debet fieri, iniuste fit. Si ergo non iuste malis misereris, non debes misereri: et si non debes misereri, iniuste misereris. Quod si nefas est dicere, fas est credere te iuste misereri malis.

10. QUOMODO IUSTE PUNIAS ET IUSTE PARCAS MALIS.

Sed et iustum est, ut malos punias. Quid namque iustius, quam ut bonis bona et malis male recipient? Quomodo ergo et iustum est ut malos punias, et iustum est ut malis parcas?

An alio modo iuste punias malos, et alio modo iuste parcas malis? Cum enim punias malos, iustum est, quia illorum meritis conuenit; cum uero parcas malis, iustum est, non quia illorum meritis sed quia bonitati /109/ tuae condecens est. Nam parcendo malis ita iustus es secundum te et non secundum nos, sicut misericors es secundum nos et non secundum te. Quoniam saluando nos quos iuste perderes, sicut misericors es non quia tu sentias affectum sed quia nos sentimus effectum: ita iustus es non quia nobis reddas debitum sed quia facis quod decet te summe bonum. Sic itaque sine repugnantia iuste punias et iuste parcas.

11. QUOMODO "UNIVERSAE VIAE DOMINI MISERICORDIA ET VERITAS", ET TAMEN "IUSTUS DOMINUS IN OMNIBUS VIIS SUIS".

Sed numquid etiam non est iustum secundum te, domine, ut malos punias? Iustum quippe est te sic esse iustum, ut iustior nequeas cogitari. Quod nequaquam esses, si tantum bonis bona, et non malis mala redderes. Iustior enim est qui et bonis et malis, quam qui bonis tantum merita retribuit. Iustum igitur est secundum te, iuste et benigne deus, et cum s punias et cum parcas. Vere igitur "uniuersae viae domini misericordia et ueritas", et tamen "iustus dominus in omnibus uiis suis". Et utique sine repugnantia; quia quos uis punire, non est iustum saluari, et quibus uis parcere, non est iustum damnari. Nam id solum iustum est quod uis, et non iustum quod non uis. Sic ergo nascitur de iustitia tua misericordia tua, quia iustum est te sic esse bonum, ut et parcendo sis bonus. Et hoc est forsitan, cur summe iustus potest uelle bona malis. Sed si utcumque capi potest, cur malos potes uelle saluare: illud certe nulla ratione comprehendi potest, cur de similibus malis hos magis salues quam illos per summam bonitatem, et illos magis damnes quam istos per summam iustitiam. /110/

Sic ergo uere es sensibilis, omnipotens, misericors et impassibilis, quemadmodum uiuens, sapiens, bonus, beatus, aeternus, et quidquid melius est esse quam non esse.

12. QUOD DEUS SIT IPSA VITA QUA VIVIT, ET SIC DE SIMILIBUS.

Sed certe quidquid es, non per aliud es quam per teipsum. Tu es igitur ipsa uita qua uiuis, et sapientia qua sapis, et bonitas ipsa qua bonis et malis bonus es; et ita de similibus.

13. QUOMODO SOLUS SIT INCIRCUMSCRIPTUS ET AETERNUS, CUM ALII SPIRITUS SINT INCIRCUMSCRIPTI ET AETERNI.

Sed omne quod clauditur aliquatenus loco aut tempore, minus est tua quam quod nulla lex loci aut temporis coerces. Quoniam ergo maius te nihil est, nullus locus aut tempus te cohibet sed ubique et semper es. Quod quia de te solo dici potest, tu solus incircumscriptus es et aeternus. Quomodo igitur dicuntur et alii spiritus incircumscripti et aeterni?

Et quidem solus es aeternus, quia solus omnium sicut non desinis, sic non incipis esse. Sed solus quomodo es incircumscriptus? An creatus is spiritus ad te collatus est circumscriptus, ad corpus uero incircumscriptus? Nempe omnino circumscriptum est, quod cum alicubi totum est, non potest simul esse alibi; quod de solis corporeis cernitur. Incircumscriptum uero, quod simul est ubique totum; quod de te solo intelligitur. Circumscriptum autem simul et incircumscriptum est, quod cum alicubi sit totum, /111/ potest simul esse totum alibi, non tamen ubique; quod de

creatis spiritibus cognoscitur. Si enim non esset anima tota in singulis membris sui corporis, non sentiret tota in singulis. Tu ergo, domine, singulariter es incircumscribitus et aeternus, et tamen et alii spiritus sunt incircumscribiti et aeterni.

14. QUOMODO ET CUR UIDETUR ET NON VIDETUR DEUS A QUAERENTIBUS EUM.

An inuenisti, anima mea, quod quaerebas? Quaerebas deum, et inuenisti eum esse quiddam summum omnium, quo nihil melius cogitari potest; et hoc esse ipsam uitam, lucem, sapientiam, bonitatem, aeternam beatitudinem et beatam aeternitatem; et hoc esse ubique et semper. Nam si non inuenisti deum tuum: quomodo est ille hoc quod inuenisti, et quod illum tam certa ueritate et uera certitudine intellexisti? Si uero inuenisti: quid est, quod non sentis quod inuenisti? Cur non te sentit, domine deus, anima mea, si inuenit te?

An non inuenit, quem inuenit esse lucem et ueritatem? Quomodo namque intellexit hoc, nisi uidendo lucem et ueritatem? Aut potuit omnino aliquid intelligere de te, nisi per "lucem tuam et ueritatem tuam"? Si ergo uidit lucem et ueritatem, uidit te. Si non uidit te, non uidit lucem nec ueritatem. An et ueritas et lux est quod uidit, et tamen nondum te uidit, quia uidit te aliquatenus sed non uidit te sicuti es?

Domine deus meus, formator et reformator meus, dic desideranti animae meae, quid aliud es, quam quod uidit, ut pure uideat, quod desiderat. Intendit se ut plus uideat, et nihil uidet ultra hoc quod uidit nisi tenebras; immo non uidet tenebras, quae nullae sunt in te sed uidet se /112/ non plus posse uidere propter tenebras suas. Cur hoc, domine, cur hoc? Tenebratur oculus eius infirmitate sua, aut reuerberatur fulgore tuo? Sed certe et tenebratur in se, et reuerberatur a te. Utique et obscuratur sue breuitate, et obruitur tua immensitate. Vere et contrahitur angustia sua, et uincitur amplitudine tua. Quanta namque est lux illa, de qua micat omne uerum quod rationali menti lucet! Quam ample est illa ueritas, in qua est omne quod uerum est, et extra quam non nisi nihil et falsum est! Quam immense est, quae uno intuitu uidet quaecumque facta sunt, et a quo et per quem et quomodo de nihilo facta sunt! Quid puritatis, quid simplicitatis, quid certitudinis et splendoris ibi est! Certe plus quam a creatura ualeat intelligi.

15. QUOD MAIOR SIT QUAM COGITARI POSSIT.

Ergo domine, non solum es quo maius cogitari nequit sed es quiddam maius quam cogitari possit. Quoniam namque ualeat cogitari esse aliquid huiusmodi: si tu non es hoc ipsum, potest cogitari aliquid maius te; quod fieri nequit.

16. QUOD HAEC SIT "LUX INACCESSIBILIS QUAM INHABITAT".

Vere, domine, haec est lux inaccessibilis, in qua habitas. Vere enim non est aliud quod hanc penetret, ut ibi te peruideat. Vere ideo hanc non uideo, quia nimia mihi est; et tamen quidquid uideo, per illam uideo, sicut infirmus oculus quod uidet per lucem solis uidet, quam in ipso sole nequit aspicere. Non potest intellectus meus ad illam. Nimis fulget, non capit illam, nec suffers oculus animae meae diu intendere in illam. Reuerberatur fulgore, uincitur amplitudine, obruitur immensitate, confunditur capacitate. O summa et inaccessibilis lux, o tota et beata ueritas, quam /113/ longe es a me, qui tam prope tibi sum! Quam remote es a conspectu meo, qui sic praesens sum conspectui tuo! Ubique es tota praesens, et non te uideo. In te moueor et in te sum, et ad te non possum accedere. Intra me et circa me es, et non te sentio.

17. QUOD IN DEO SIT HARMONIA, ODOR, SAPOR, LENITAS, PULCHRITUDO, SUO INEFFABILI MODO.

Adhuc lates, domine, animam meam in luce et beatitudine tua, et idcirco uersatur illa adhuc in tenebris et miseria sua. Circumspicit enim, et non uidet pulchritudinem tuam. Auscultat, et non audit harmoniam tuam. Olfacit, et non percipit odorem tuum. Gustat, et non cognoscit saporem tuum. Palpat, et non sentit lenitatem tuam. Habes enim haec, domine deus, in te tuo ineffabili

modo, qui ea dedisti rebus a te creatis suo sensibili modo; sed obriguerunt sed obstupuerunt sed obstructi sunt sensus animae meae uetusto languore peccati.

18. QUOD IN DEO NEC IN AETERNITATE EIUS, QUAE IPSE EST, NULLAE SINT PARTES.

Et iterum ecce turbatio, ecce iterum obuiat maeror et luctus quaerenti gaudium et laetitiam! Sperabat iam anima mea satietatem, et ecce iterum /114/ obruitur egestate! Affectabam iam comedere, et ecce magis <inchoo> esurire! Conabar assurgere ad lucem dei, et recidi in tenebras meas. Immo non modo cecidi in eas sed sentio me inuolutum in eis. Ante cecidi, quam conciperet "me mater mea". Certe in illis "conceptus sum", et cum earum obuolutione natus sum. Olim certe in illo omnes cecidimus, "in quo omnes" peccaui. In illo omnes perdidimus, qui facile tenebat et male sibi et nobis perdidit, quod cum uolumus quaerere nescimus, cum quaerimus non inuenimus, cum inuenimus non est quod quaerimus. Adiua me tu "propter bonitatem tuam, domine". "Quaesiui uultum tuum, uultum tuum, domine, requiem; ne auertas faciem tuam a me". Releua me de me ad te. Munda, sane, acue, "illumine" oculum mentis meae, ut intueatur te. Recolligat uires suae anima mea, et toto intellectu iterum intendat in te, domine. Quid es, domine, quid es, quid te intelliget cor meum? Certe uita es, sapientia es, ueritas es, bonitas es, beatitudo es, aeternitas es, et omne uerum bonum es. Multa sunt haec, non potest angustus intellectus meus tot uno simul intuitu uidere, ut omnibus simul delectetur. Quomodo ergo, domine, es omnia haec? An sunt partes tui, aut potius unumquodque horum est totum quod es? Nam quidquid partibus est iunctum, non est omnino unum sed quodam modo plura et diuersum a seipso, et uel actu uel intellectu dissolui potest; quae aliena sunt a te quo nihil melius cogitari potest. Nullae igitur partes sunt in te, domine, nec es plura sed sic es unum quiddam et idem tibi ipsi, ut in nullo tibi ipsi sis dissimilis; immo tu es ipsa unites, nullo intellectu diuisibilis. Ergo uita et sapientia et reliqua non sunt partes tui sed omnia sunt unum, et unumquodque horum /115/ est totum quod es, et quod sunt reliqua omnia. Quoniam ergo nec tu habes partes nec tua aeternitas quae tu es: nusquam et numquam est pars tua aut aeternitatis tuae sed ubique totus es, et aeternitas tua tota est semper.

19. QUOD NON SIT IN LOCO AUT TEMPORE SED OMNIA SINT IN ILLO.

Sed si per aeternitatem tuam fuisti et es et eris, et fuisse non est futurum esse, et esse non est fuisse uel futurum esse: quomodo aeternitas tua tota est semper? An de aeternitate tua nihil praeterit ut iam non sit, nec aliquid futurum est quasi nondum sit? Non ergo fuisti heri aut eris cras sed heri et hodie et cras es. Immo nec heri nec hodie nec cras es sed simpliciter es extra omne tempus. Nam nihil aliud est heri et hodie et cras quam in tempore; tu autem, licet nihil sit sine te, non es tamen in loco aut tempore sed omnia sunt in te. Nihil enim te continet sed tu confines omnia.

20. QUOD SIT ANTE ET ULTRA OMNIA ETIAM AETERNA.

Tu ergo imple et complecteris omnia, tu es ante et ultra omnia. Et quidem ante omnia es, quia antequam fierent tu es. Ultra omnia uero quomodo es? Qualiter enim es ultra ea quae finem non habebunt?

An quia illa sine te nullatenus esse possum, tu autem nullo modo minus es, etiam si illa redeunt in nihilum? Sic enim quodam modo es ultra illa. An etiam quia illa cogitari possum habere finem, tu uero nequaquam? Nam sic illa quidem habent finem quodam modo, tu uero nullo modo. Et certe quod nullo modo habet finem, ultra illud est quod aliquo modo finitur. An hoc quoque modo transis omnia etiam aeterna, quia tua et illorum aeternitas tota tibi praesens est, cum illa nondum habeant de /116/ sua aeternitate quod uenturum est, sicut iam non habent quod

praeteritum est? Sic quippe semper es ultra illa, cum semper ibi sis praesens, seu cum illud semper sit tibi praesens, ad quod illa nondum peruenerunt.

21. AN HOC SIT "SAECULUM SAECULI" SIVE "SAECULA SAECULORUM".

An ergo hoc est "saeculum saeculi" siue "saecula saeculorum"? Sicut enim saeculum temporum continet omnia temporalia, sic tua aeternitas continet etiam ipsa saecula temporum. Quae saeculum quidem est propter indiuisibilem unitatem, saecula uero propter interminabilem immensitatem. Et quamuis ita sis magnus, domine, ut omnia sint te plena et sint in te: sic tamen es sine omni spatio, ut nec medium nec dimidium nec ulla pars sit in te.

22. QUOD SOLUS SIT, QUOD EST ET QUI EST.

Tu solus ergo, domine, es quod es, et tu es qui es. Nam quod aliud est in toto et aliud in partibus, et in quo aliquid est mutabile, non omnino est quod est. Et quod incepit a non esse et potest cogitari non esse, et nisi per aliud subsistat redit in non esse; et quod habet fuisse quod iam non est, et futurum esse quod nondum est: id non est proprie et absolute. Tu uero es quod es, quia quidquid aliquando aut aliquo modo es, hoc totus et semper es.

Et tu es qui proprie et simpliciter es, quia nec haloes fuisse aut futurum esse sed tantum praesens esse, nec poses cogitari aliquando non esse. Et uita es et lux et sapientia et beatitudo et aeternitas et multa /117/ huiusmodi bona, et tamen non es nisi unum et summum bonum, tu tibi omnino sufficiens, nullo indigens, quo omnia indigent ut sint, et ut bene sint.

23. QUOD HOC BONUM SIT PARITER PATER ET FILIUS ET SPIRITUS SANCTUS; ET HOC SIT UNUM NECESSARIUM, QUOD EST OMNE ET TOTUM ET SOLUM BONUM.

Hoc bonum es tu, deus pater; hoc est uerbum tuum, id est filius tuus. Etenim non potest aliud quam quod es, aut aliquid maius uel minus te esse in uerbo quo te ipsum dicis; quondam uerbum tuum sic est uerum quomodo tu uerax, et idcirco est ipsa ueritas sicut tu, non alii quam tu; et sic es tu simplex, ut de te non possit nasci aliud quam quod tu es. Hoc ipsum est amor unus et communis tibi et filio tuo, id est sanctus spiritus ab utroque procedens. Nam idem amor non est impar tibi aut filio tuo; quia tantum amas te et illum, et ille te et seipsum, quantus es tu et ille; nec est aliud a te et ab illo quod dispar non est tibi et illi; nec de summa simplicitate potest procedere aliud quam quod est de quo procedit. Quod autem est singulus quisque, hoc est tota trinitas simul, pater et filius et spiritus sanctus; quondam singulus quisque non est aliud quam summe simplex unites et summe una simplicitas, quae nec multiplicari nec aliud et aliud esse potest.

"Porro unum est necessarium". Porro hoc est illud unum necessarium, in quo est omne bonum, immo quod est omne et unum et totum et solum bonum.

24. CONIECTATIO, QUALE ET QUANTUM SIT HOC BONUM.

Excita nunc, anima mea, et erige totum intellectum tuum, et cogita quantum poses, quale et quantum sit illud bonum. Si enim singula bona /118/ delectabilia sunt, cogita intente quam delectabile sit illud bonum, quod continet iucunditatem omnium bonorum; et non qualem in rebus creatis sumus experti sed tanto differentem quanto differt creator a creatura. Si enim bona est uita creata: quam bona est uita creatrix? Si iucunda est salus facta: quam iucunda est salus quae facit omnem salutem? Si amabilis est sapientia in cognitione rerum conditarum: quam amabilis est sapientia quae omnia condidit ex nihilo? Denique si multae et magnae delectationes sunt in rebus delectabilibus: qualis et quanta delectatio est in illo qui fecit ipsa delectabilia?

25. QVAE ET QUANTA BONA SINT FRUENTIBUS EO.

O qui hoc bono fruatur: quid illi erit, et quid illi non erit? Certe quidquid uolet erit, et quod nolet non erit. Ibi quippe erunt bona corporis et animae, qualia "nec oculus uidit nec auris audiuit nec cor hominis" cogitauit. Cur ergo per multa uagaris, homuncio, quaerendo bona animae tuae et

corporis tui? Ama unum bonum, in quo sunt omnia bona, et sufficit. Desidera simplex bonum, quod est omne bonum, et satis est. Quid enim amas, caro mea, quid desideras, anima mea? Ibi est, ibi est quidquid amatis, quidquid desideratis.

Si delectat pulchritudo: "fulgebunt iusti sicut sol". Si uelocitas aut fortitudo, aut libertas corporis cui nihil obsistere possit: "erunt similes angelis dei", quia "seminatur corpus animale, et surget corpus spirituale", potestate utique non natura. Si longa et salubris uita: ibi est sana aeternitas et aeterna sanitas, quia "iusti in perpetuum uiuent" et "salus iustorum a domino". Si satietas: satiabuntur "cum apparuerit gloria" dei. Si ebrietas: /119/ "inebriabuntur ab ubertate domus" dei. Si melodia: ibi angelorum chori concinunt sine fine deo. Si quaelibet non immunda sed munda uoluptas: "torrente uoluptatis suae potabit eos" deus.

Si sapientia: ipsa dei sapientia ostendet eis seipsam. Si amicitia: diligent deum plus quam seipsos, et inuicem tamquam seipsos, et deus illos plus quam illi seipsos; quia illi illum et se et inuicem per illum, et ille se et illos per seipsum. Si concordia: omnibus illis erit una uoluntas, quia nulla illis erit nisi sola dei uoluntas. Si potestas: omnipotentes erunt suae uoluntatis ut deus suae. Nam sicut poterit deus quod uolet per seipsum, ita poterunt illi quod uolent per illum; quia sicut illi non aliud uolent quam quod ille, ita ille uolet quidquid illi uolent; et quod ille uolet non poterit non esse. Si honor et diuitiae: deus suos seruos bonos et fideles supra multa constituet, immo "filii dei" et dii "uocabuntur" et erunt; et ubi erit filius eius, ibi erunt et illi, "heredes quidem dei, coheredes autem Christi". Si uera securitas: certe ita certi erunt numquam et nullatenus ista uel potius istud bonum sibi defuturum, sicut certi erunt se non sua sponte illud amissuros, nec dilectorem deum illud dilectoribus suis inuitis ablaturum, nec aliquid deo potentius inuitos deum et illos separaturum. /120/

Gaudium uero quale aut quantum est, ubi tale ac tantum bonum est? Cor humanum, cor indigens, cor expertum aerumnas immo obrutum aerumnis: quantum gauderes, si his omnibus abundares? Interroga intima tua, si capere possint gaudium suum de tanta beatitudine sua. Sed certe si quis alius, quem omnino sicut teipsum diligeres, eandem beatitudinem haberet, duplicaretur gaudium taum, quia non minus gauderes pro eo quam pro teipso. Si uero duo uel tres uel multo plures idipsum haberent, tantundem pro singulis quantum pro teipso gauderes, si singulos sicut te ipsum amares. Ergo in illa perfecta caritate innumerabilium beatorum angelorum et hominum, ubi nullus minus diligit alium quam seipsum, non aliter gaudebit quisque pro singulis aliis quam pro seipso. Si ergo cor hominis de tanto suo bono uix capiet gaudium suum: quomodo capax erit tot et tantorum gaudiorum? Et utique quoniam quantum quisque diligit aliquem, tantum de bono eius gaudet: sicut in illa perfecta felicitate unusquisque plus amabit sine comparatione deum quam se et omnes alios secum, ita plus gaudebit absque existimatione de felicitate dei quam de sua et omnium aliorum secum. Sed si deum sic diligent toto corde, tota mente, tota anima, ut tamen totum cor, tota mens, tota anima non sufficiat dignitati dilectionis: profecto sic gaudebunt toto corde, tota mente, tota anima, ut totum cor, tota mens, tota anima non sufficiat plenitudini gaudii.

26. AN HOC SIT "GAUDIUM PLENUM", QUOD PROMITTIT DOMINUS.

Deus meus et dominus meus, spes mea et gaudium cordis mei, dic animae meae, si hoc est gaudium de quo nobis dicis per filium tuum:

Petite et accipietis, ut gaudium uestrum sit plenum.

Inueni namque gaudium /121/ quoddam plenum, et plus quam plenum. Pleno quippe corde, plena mente, plena anima, pleno toto homine gaudio illo: adhuc supra modum supererit gaudium. Non ergo totum illud gaudium intrabit in gaudentes sed toti gaudentes intrabunt in gaudium. Dic, domine, dic seruo tuo intus in corde quo, si hoc est gaudium, in quod intrabunt serui tui, qui

intrabunt "in gaudium domini" sui. Sed gaudium illud certe quo gaudebunt electi tui, "nec oculus uidit, nec auris audiuit, nec in cor hominis ascendit". Nondum ergo dixi aut cogitavi, domine, quantum gaudebunt illi beati tui. Utique tantum gaudebunt, quantum amabunt; tantum amabunt, quantum cognoscent. Quantum te cognoscent, domine, tunc, et quantum te amabunt? Certe "nec oculus uidit, nec auris audiuit, nec in cor hominis ascendit" in hac uita, quantum te cognoscent et amabunt in illa uita.

Oro, deus, cognoscam te, amem te, ut gaudeam de te. Et si non possum in hac uita ad plenum, uel proficiam in dies usque dum ueniat illud ad plenum. Proficiat hic in me notitia tui, et ibi fiat plena; crescat amor tuus, et ibi sit plenus: ut hic gaudium meum sit in spe magnum, et ibi sit in re plenum. Domine, per filium tuum inbes immo consults petere et promittis accipere, "ut gaudium" nostrum "plenum sit". Peto, domine, quod consults per admirabilem consiliarium nostrum; accipiam quod promittis per ueritatem tuam, "ut gaudium" meum "plenum sit". Deus uerax, peto accipiam, "ut gaudium" meum "plenum sit". Meditetur interim inde mens mea, loquatur inde lingua mea. Amet illud cor meum, sermocinetur os meum. Esuriant illud anima mea, sitiatur caro mea, desideret tota /122/ substantia mea, donec intrem "in gaudium domini" mei, "qui est" trinus et unus deus "benedictus in saecula. Amen".